

at theology or philosophy. It would apply itself to politics as well as to theology and philosophy, and, as the works of More and other political writers show, it would do so in a fashion by no means agreeable to absolute kings.

In the social and religious sphere the revolutionary tendency of the period is equally patent. The social reaction against feudalism which had produced the mediaeval municipalities may be traced throughout the fifteenth and well into the sixteenth centuries in the efforts of the masses, in Bohemia, Germany, England, more especially, to extort justice, rights for the common man. The common man made his voice heard amid the clash of controversy in school and pulpit, and rose in revolt over a large area of Europe to enforce his claims. And this social movement was intimately connected with that tremendous religious uprising on behalf of the rights of the individual soul which culminated in the Reformation. If the period had no other title to be called a period of revolution, the Reformation alone amply suffices to substantiate it.

SOURCES.—Hureau, *La Philosophic Scolastique* (1850), and *Histoire cle la Philosophic Scolastique* (1872); Vita S. Galli in *Mon. Ger. Hist.* (Pertz ii.); Mackinnon, *Culture in Early Scotland* (1892); Rettberg, *Kirchen Geschichte Deutschlands* (1846); Loofs, *De Antiqua Britonum Scotorumque Ecclesia* (1882); Poole, *Illustrations of the History of Mediaeval Thought* (1884); Emerton, *Mediaeval Europe*, particularly the luminous chapter on the Intellectual Life (1894); Symonds, *Renaissance in Italy* (1875 *et seq.*) and *A Short History of the Renaissance in Italy*, adapted by A. Pearson (1893); Van Dyke, *The Age of the Renascence* (1897); Jebb, *The Classical Renaissance, in the Cambridge Modern History*, vol. i. (1902); Hausrath, *Weltverbesserer im Mittelalter* (1895).